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ABSTRACT

This curriculum guide dispels the stereotypes of American Indians that humiliate and degrade real Indian culture and add fuel to the fire of racism and prejudice. It begins with a timeline of American Indian history from 15,000 B.C. to the present, and compares it to a historical timeline of Europe-Asia. The stereotype of the savage Indian is perpetuated through movies, textbooks, coloring books, and toys. Movie stereotypes and inaccuracies are presented in the form of a glossary of "Indian" terms. Both primary and secondary textbooks tend to reinforce stereotypes. History books devote little space to American Indians. They overlook American Indians' culture, knowledge, and contributions to today's society. A letter to the Mayor of Chicago written by the Grand Council Fire of American Indians in 1927 urged that school children be taught the truth about the First Americans. Reviews of several social studies texts for grades 3-12 point out strengths and weaknesses concerning their portrayal of American Indians. Examples of Indian-related materials from texts, coloring books, and advertisements show widespread offensive stereotypes and erroneous information. This guide was developed for the sixth grade level but can be easily adapted for use in other grades. (KS)

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ED 364 396

AMERICAN INDIAN STEREOTYPES • • • •

THE TRUTH BEHIND THE HYPE

BY
ESTHER STUTZMAN

AN INDIAN EDUCATION CURRICULUM UNIT

RC 019418

Produced by the Coos County Indian Education Coordination Program
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This volume is kindly dedicated
to our elders
who kept the traditions.

Esther Stutzman

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Developed by:

Coos County Indian Education Coordination Program*
9140 Cape Arago Highway
Coos Bay, Oregon 97420

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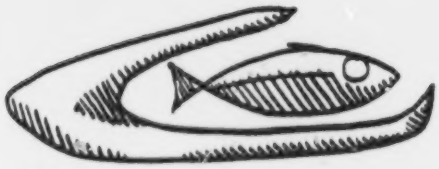

INDIAN EDUCATION

COOS COUNTY INDIAN EDUCATION COORDINATION PROGRAM - JIM THORNTON, COORDINATOR
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The need for comprehensive Indian culture and historical curriculum has existed for generations. Although more recent textbooks have attempted to fill obvious historical gaps, too often American history begins only with Columbus and often presents Indians as barriers to Manifest Destiny. There is seldom a worthwhile discussion that attempts to differentiate between the complex culture and the history of American Indians. This has resulted in the development of widely-accepted stereotypical views that are far from the actual reality.

Many interested teachers have attempted to supplement existing curriculum, but accurate sources have been difficult to locate and have often been unadaptable for classroom use. As busy teachers find less and less available time to locate and research historical and anthropological texts for accurate information, the need to produce Indian subject curriculum by Indians became apparent.

This American Indian Stereotypes . . . The Truth Behind The Hype resource guide was developed to meet the needs of busy teachers. It and An American Indian Perspective on Columbus, Thanksgiving . . . A Resource Guide and the American Indian Music for the Classroom curriculum units were developed to supplement The American Indian Social Studies Curriculum Activity Guide, (Grades K-6) (Grades 7-8) & (High School), that was developed and then printed in the early 1980s under other funding. The current Stereotypes, Columbus, Thanksgiving and American Indian Music curriculum units were developed through a cooperative agreement with Coos County Indian Education programs in Bandon, Coos Bay, Coquille, Myrtle Point, North Bend and Powers (Oregon). In addition to the development of innovative curriculum, other services in coordinating local Indian Education programs are available for individual school district Indian Education programs. Coordination services (under various funding sources) have been available for area school districts since 1976.

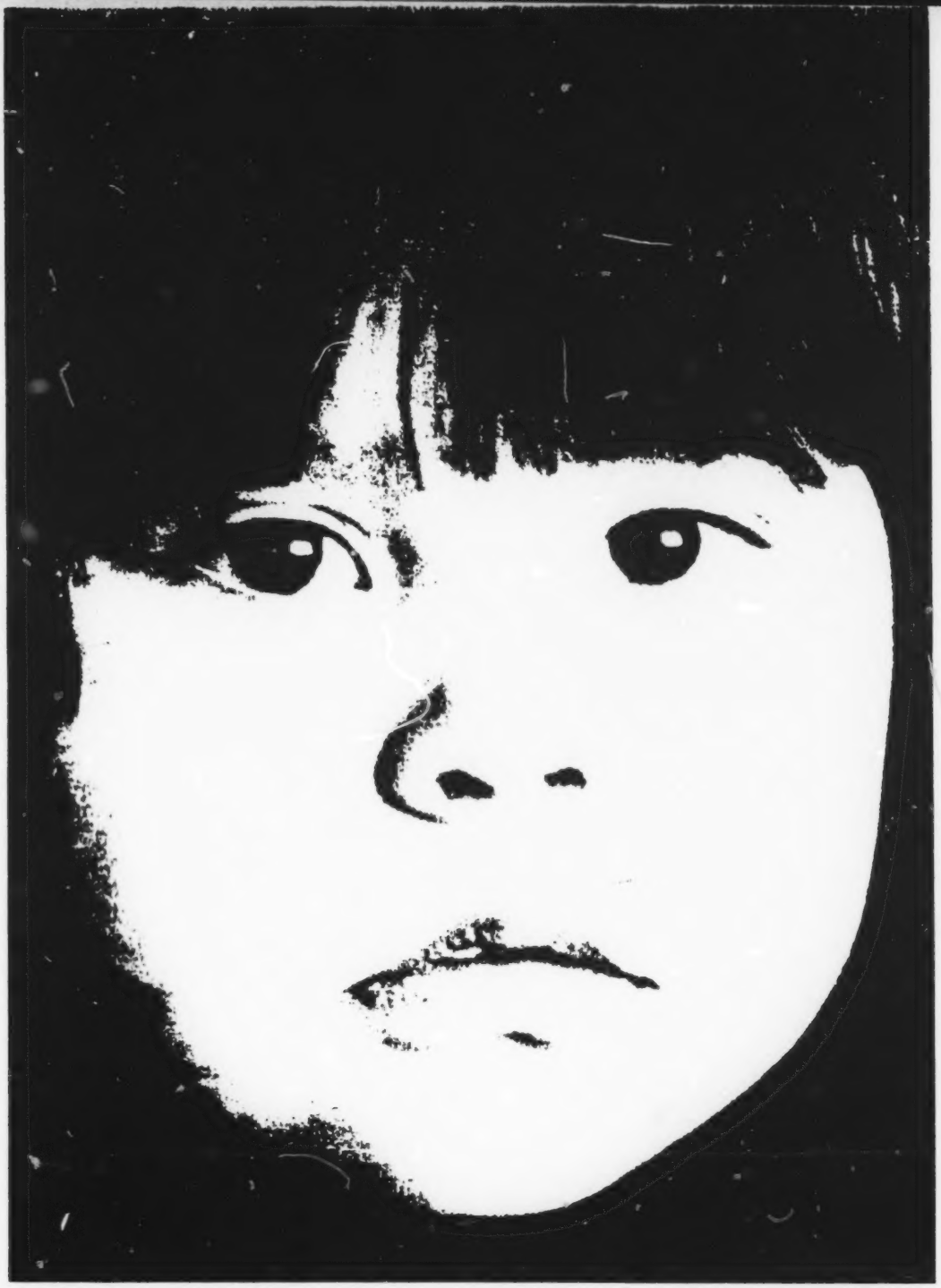
Esther Stutzman is the author of this American Indian Stereotypes resource guide. She also wrote An American Indian Perspective on Columbus, Thanksgiving . . . A Resource Guide, the American Indian Music for the Classroom curriculum unit and The American Indian Social Studies Curriculum Activity Guide. Esther has used the present resource guide in Indian resource speaker presentations in local classrooms as well as those in Lake Stevens, Washington, schools. She is an outstanding Indian educator that has been enthusiastically received by teachers, students and parents. Although she and her family currently live near Everett (Washington), the current curriculum and others that she has developed provide an outstanding resource for busy teachers wherever they are located.

The material in this guide was developed on a sixth grade level, but teachers of other grades will find that the material can be easily adapted by them for effective use in their classrooms too. As with the development of the other curriculum materials written by Esther, we hope that its use will be both informative for students and teachers . . . as well as FUN!

Jim Thornton
Coos County Indian Education Coordinator
Fall 1993

HISTORICAL TIMELINE

Europe-Asia		American Indian
	PRESENT	
	1900	
Industrial Revolution	1800	Treaties with tribes
	1700	
Europeans come to America		
Napoleon rules France	1600	
		Iroquois League formed
	1500	
Columbus mistakes Caribbean islands for India	1300	
Normans conquer England	1000	
	800	Anasazi of S.W. build high-rise buildings using solar energy
Fall of Rome	500	Hohokam develop extensive system of irrigation in S.W.
	A.D.	
	B.C.	
	500	Agriculture in the S.W. (corn)
		Pottery developed (Mogollon)
Greek civilization develops	1000	Burial Mound cultures in Ohio
		Cultures of Oregon coast flourish
Rule of Tutankhamen (Egypt)	2000	First pottery developed along Atlantic coast
Stonehenge (England) constructed	3000	Arctic cultures develop tool-making techniques
	4000	
	5000	Big game hunting develops on Great Plains
	6000	
Middle East cultures develop	7000	
	15000	Man hunts Ice Age mammals in North America



"A LOSS OF ONE CULTURE IS A LOSS TO ALL CULTURES..."

-Chief Edgar Bowen, Coos (1975)

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INDIAN STEREOTYPES

LEARNING THE TRUTH

This curriculum unit has been prepared in answer to concerns from Indian people who have seen the impact of stereotypes. Attitudes about Indian culture have been ingrained in our learning for so long that we often cannot separate the real from the unreal. Stereotypes that humiliate and degrade add fuel to the fire of racism and prejudice. Society can no longer afford to carry on attitudes and ideas that are not based in fact.

Throughout history, the identity of the real Indian culture has been destroyed in favor of a more palatable view. As a result, history has been reworked in order to show European conquest in a favorable light. Great "American" heroes have taken the spotlight over the indigenous people, reducing Indian history to a mere footnote. All these things promoted stereotypes that are difficult to overturn.

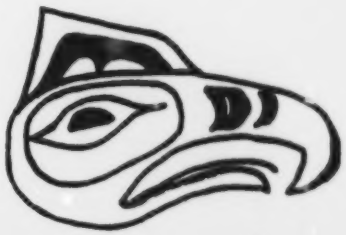
Consider the following curriculum unit as a first step in bringing about change. Even those of us with the best of intentions can unknowingly promote unthruths. Using the following information in the classroom will ultimately replace age-old attitudes and hopefully show students a clearer image of American Indian culture.

HOW DID IT ALL START?

Stereotypes of all forms begin with stretching the truth. Historically, tall tales and wild adventures distort the truth for many reasons . . . an attempt to educate; a way to scare a portion of the population; to shed good or bad light on something.

The Indian stereotype is no different. From the time of initial contact with Europeans, Indians have been considered less than human . . . a group to be wary of. Traditions, language and way of life were different from that of the White Man and looked upon as savage and barbaric. Even the journals of the earliest Pilgrims and Puritans contain passages referring to the . . . "wild men of the forest."

This concept was carried on first, to schoolbooks and subsequently to movies. Many other published materials still carry on the old ideas . . . coloring books, reading books, children's toys and decorations. But it is the movies and the textbooks that have been the most damaging in their views of the culture of the American Indian.



THE SILVER SCREEN

One of the most destructive things to happen to Indian culture was the advent of movie-making. Movies promoted stereotypes and inaccuracies that are still prevalent in today's society. As children, we have all been exposed to the magnetic pull of adventure and excitement shown on the screen. The stories gave us a very believeable picture of the Old West as we watched movie stars who would never tell us a lie.

As movie producers searched for tales of adventure, one era of history became prominent to show the public the struggle of Good and Evil (a must for a good story). Since one of the most exciting times in history was the days of the Frontier, it became the focus of many movies, even to this day. The Indian Wars of the Plains symbolized the last "conquest" of the United States. The cowboys, settlers and cavalry became the Good Guys and of course, the Indians were the Bad Guys.

Admittedly, the Good Guys in the early movies were blessed with virtues too good to believe . . . but they always won and were applauded in their effort to fight Evil.

As Bad Guys, the Indians were shown as dirty, low-down, sneaking, thieving, bloodthirsty ignorant savages who would not hesitate to scalp an innocent Good Guy. This made for a good story that would hold the attention of the audience and at the same time, bring in profits for Hollywood. This is what movie-making was all about.

In early Hollywood, many people emerged as the "Indian Expert" for movies. Some were former writers of the Dime-Novels that inundated the West. (A popular novel of the time was titled, "Daring Dick, the Apache Killer.") Others were historians who knew something about one culture group but not necessarily the group that was the subject of a movie. Indian people, for the most part, were not consulted in the process.

When motion pictures appeared in the early part of the century, it was a time of romanticism about history. America looked back upon the last hundred years of Manifest Destiny and saw the Frontier Era draw to a close with the "conquest" of the Indian tribes. But in order to emphasize the heroes of the Old West, moviemakers began to rewrite history. Printed facts were soon reduced to fantasy and the result became a distortion of Indian culture . . . a Homogenized Indian. Anything that vaguely resembled "Indian" was thrown together in a script for the Bad Guys. In one old movie, the Indian language was not spoken by the actors (they were not Indian, anyway) but instead, the Indians' dialogue was recorded and played backwards to simulate a native language.

So, let's take a look at how the Hollywood formula gave us all a picture of Indian culture that in most ways does not resemble fact.

MOVIE STEREOTYPES:

BLACKFEET

It is generally thought that the name derives from a custom of the people who wore moccasins of a very dark color. Another thought is that the early Plainsmen nicknamed the people after they observed a certain ritual involving painting of the legs or feet. The original name was "Siksikauwa," which means, "The black-footed people."

CHIEF

In the times before the European invasion, Indian tribes, clans, villages and families had leaders. It was common for a group to be "governed" by a council of people who held leadership positions for a varity of reasons. Many larger tribes had councils upwards of twenty or more members. Each member was responsible for guidance within a specific knowledge area: hunting, fishing, toolmaking, agriculture, etc. These titles were chieftain titles, but did not necessarily mean that one person held more power than another. Some tribes who functioned with a specific leader still looked to a Tribal Council for decisions that were to be carried out or enforced by leaders. Tribal decisions were made with the participation of all the Tribal Council members, with the result to be a law or ordinance agreed upon by all people on the council. A spokesperson was appointed to carry out many details and speak to the concerns and wishes of the tribal group.

Many tribes had women as chieftains. Often, a woman, or "clan mother" was one of the most respected people in the tribe. In Indian society, women were (and are) highly regarded and not simply a slave to the wishes of the men.

When the Europeans came, their own history reflected the monarchy systems of kings, queens, emperors and other sole heads of state. When treaties with the Indian tribes came about, the Europeans could not understand the concept of Tribal Council law, i.e., all council members made decisions with not simply one ultimate ruler. Treaties demanded a signature of a "leader" which often was one of the chieftains.

"CIRCLE THE WAGONS"

No, wagons weren't circled to fend off attacks by the Indians. It was merely a way to corral the livestock for the night.

COLUMBUS

Probably no other figure in history is so romanticized as Christopher Columbus. Textbooks call his voyage a "discovery", which leads children to believe that America was void of inhabitants before 1492. (See our previous publication, **AN AMERICAN INDIAN PERSPECTIVE ON COLUMBUS.**)

DANCING

The movie vision of the Indian warrior bobbing up and down around a campfire is totally ridiculous to Indian people. This, in no way, resembles the real American Indian dancing techniques. Indian dances have special meanings with certain steps that are done. There are certain dances for men and certain dances for women, but there are also dances that both perform together. (See the previous curriculum publication, **AMERICAN INDIAN MUSIC FOR THE CLASSROOM.**)

DRUMBEAT

Who can forget the "Indian Drumbeat" that mysteriously echoed through a myriad of movies as the Indians (Bad Guys) came on the scene ..."BOOM, boom, boom, boom...." This loud, soft, soft, soft drumbeat was undoubtedly an invention of a Hollywood sound manager. This particular beat does not exist in Indian music anywhere in America. Indian music is more complex than this simplified beat. (See previous curriculum publication, **AMERICAN INDIAN MUSIC FOR THE CLASSROOM.**) And by the way, few Indian people played drums with the hands.

GREAT SPIRIT (RELIGION)

Indian religions are extremely complex. Hollywood took a basic concept of Indian philosophy based on what little was known and distorted the result to show the "savagery" of a "primitive" religion. In scores of movies, the Indians are shown to practice witchcraft, torture and idolatry, all for the sake of an interesting movie plot. Most things were made up and bear no resemblance to actual Indian ceremonies.

GENERAL GEORGE ARMSTRONG CUSTER

Most of us know that Custer was only a Lt. Colonel and he called himself "General" for his own self-importance.

HEADBANDS

Indian people and other groups all around the world wore a type of headband for several reasons: to keep the hair back, to keep sweat from running down the face and for decorative purposes. Few Indian people wore headbands as we know them from the movies. Ceremonial, elaborately decorated headbands were worn by both men and women during special ceremonies. Day-to-day use of the "beaded" headband was not known, although imitated today by scouting groups and others. The headband, in reality was a symbol of the Sacred Circle, so important to many Indian religions. (In fact, in Iowa in 1984, Indian prison inmates won the right to wear headbands in a legal case: Reinhart v. Haas.)

HEAP BIG...

Another invention of Hollywood and dime novels.

HIAWATHA

There really was a man named Hiawatha. He worked to unite the five tribes of Iroquois-speakers into the Iroquois Confederacy over 600 years ago. Unfortunately, cartoons have made a joke of Hiawatha and textbooks have not given him a place in history.

HONEST INJUN

What this really means or how the phrase came about, is unknown. The use of the word, "Injun" in insulting.

"HOW"

"How" this atrocity came about, no one knows. The word is usually associated with the ultimate in Indian stereotype . . . blanket-draped, and sporting a war bonnet, the Chief steps out of his tipi, raises one hand and speaks in a low, growling voice . . . "How." It's pure Hollywood invention.

Among the tribes of the Pacific Northwest, "Klahowya" is a greeting; and some Plains tribes use "Ahau". This is probably what the movie-makers tried to duplicate in movies.

INDIAN GIVER

This phrase has been the subject of much discussion. Today, it usually means someone who gives something and then takes it back. It also implies that Indians do this. Somewhere in history, the meaning of this phrase turned around. Indians, in conflicts with Europeans, have never been in a position to give something and take it back. Originally, it was meant to indicate that the GOVERNMENT gave things to Indians under treaty terms and then subsequently took them back.

LOW VOICE

How many times have we heard the "Indian Chief" speak in a voice so low it sounds like a rumble . . . ? Because the Indians were Bad Guys, they had to be mean and threatening and an effective way of getting this across to the movie audience was to give the "Chief" a low, thundering and gutteral voice. Even favorite cartoons and children's shows promote a type of foolish Indian stereotype . . . remember the Indian chief in "Peter Pan?" If you listen to people the world over, this type of low voice is not at all common.

MASSACRE

The dictionary definition is . . . "the indiscriminate, ruthless killing of human beings or animals; slaughter." Books always refer to the Indian "massacre" of pioneers or the "massacre at the Little Big Horn." It seems that this word is used exclusively in reference to Indian tribes. Yet, the ruthless killing of Indian people by the Cavalry is termed a "victory." Here is yet another example of how words can create stereotypes.

MEDICINE MAN

Indian medicine people should never be referred to as a "Witch Doctor." All over the world, people respected those who could cure sickness and bring comfort to those who were ill. Within Indian tribes, it was no different, but it certainly was not sorcery. Both men and women were the healers who used native plants as cures and also used a type of psychology to enliven the spirits of anyone who was sick.

Pioneers adapted the native use of plants as cures when it became evident that those cures worked. Most of these had been developed for generations among the Indian people. Even today, nearly a hundred plants originally used by Indian tribes form the basis for prescription drugs.

In addition to healing mind and body, Indian medicine people have a responsibility for ceremony. Today, as in times past, the Medicine Person will often lead or share leadership in a variety of sacred tribal gatnerings.

NAMES

Hollywood has so distorted Indian names that it has become a joke to most people. In many cartoons, the Indian names, translated into English appear to be funny and, in fact, make fun of the culture itself.

Early in the days of White occupation, the European culture could not pronounce Indian names as they were. The result was often a distortion of sounds and words that meant nothing like the original. One of the more recognizable Indian names is "Rain-in-the-Face." In a true translation from the Indian language, this meant, "He whose face is like a storm cloud." Chief Sitting Bull's name originally meant, "He who sits on a (buffalo) bull calf." In many cases, the White Men gave names to Indians that "resembled" the name in the Indian language. (During the establishment of tribal rolls, the names were often completely changed.)

Often, Indian people are asked if they have an "Indian name." It's as if, in order to be a "real" Indian, there must be an Indian name. In today's society, Indian people may not carry the name of their family because it had been changed so long ago. In this case, many tribes will hold Naming Ceremonies in order to give back to the family a part of the heritage.

"ONE LITTLE, TWO LITTLE, THREE LITTLE INDIANS..."

For the word, "Indians," substitute the word "Chicanos," "Black People," or even "White Men" and see how utterly ridiculous this sounds.

PAPOOSE

The word is Algonquin in origin and refers to a small child. Each language group had a word for "child," but this word, Papoose, has become widely accepted.

PEACE PIPE

This is another item that has been wildly distorted by the movies. There is some connotation that Indian people use drugs in the pipe. In reality, tobacco, in many forms, was used in the pipes. It is believed that the smoke carries thoughts to the Next World and smoking a pipe was ceremonial in most cases. The use of tobacco was not merely recreational. Many ceremonies revolve around the use of tobacco as a sacred ritual. Among some tribes, only special plants were used as tobacco, none of these hallucinogenic.

POTLATCH

Many people interpret the potlatch to mean a feast. In classrooms, we sometimes see the potlatch incorporated into the final day of study about Indians and eating "Indian food."

The people of the Pacific Northwest Coast practiced the potlatch in a variety of ways. Even today, many tribes still potlatch during the year. It is not merely a feast but rather, a potlatch is a celebration for many reasons . . . birth, death, marriage, honor. Usually, a potlatch involves a giveaway to participants to show generosity. (Historically, potlatch guests were fed, clothed and housed for the entire event.) Potlatches include singing, drumming and dancing as well as speeches and honoring ceremonies. It is a great honor to be invited to a potlatch.

POW WOW

Originally, a Pow Wow meant to hold a meeting or a talk about something. Today, it is in reference to a gathering of people for many reasons. At Pow Wows all across America, people come together for celebrations of birth, death, marriage, honor or certain seasonal events. The Pow Wow is a place where people dance to the traditional drums. It is a chance to socialize and share with other people.

PRINCESS

"Princess" is a European term for the daughter of a king. The early colonists equated tribal leaders with kings and in like fashion, the daughters became "princesses." The first historic note of the word in association with an Indian woman is the title bestowed to "Princess Pocahontas." Before the Europeans came, the "princess" concept was not known, however, children of leaders were greatly respected and given titles in their own native language. Today, at Pow-Wows and celebrations, Indian women and girls are titled "Princess" for their community service or other criteria that honors the Indian tradition.

It is also a Hollywood-perpetuated stereotype in referring to literally all Indian women as princesses. We hear this often when talking about lineage; that a person's ancestor is an "Indian Princess." The Indian author, Vine Deloria, Jr. said in his book, **Custer Died For Your Sins**,:

> "All but one person I met who claimed Indian blood, claimed it on their grandmother's side. I once did a projection backward and discovered that evidently most tribes were entirely female for the first three hundred years of white occupation. No one, it seemed, wanted to claim a male Indian as a forebear."

RAIN DANCE

It is a common belief that ALL tribes did Rain Dances and many other dances connected to the weather. Among the Iroquois, a type of Rain Dance is celebrated, and it is an honoring of rain and its importance to the tribe. The sacred Rain Dance is celebrated primarily among the Zuni of the Southwest. It is honored in a four-year cycle in the late summer. The Rain Dance cycle of the Southwest is a very sacred ceremony performed by certain religious and spiritual leaders within the tribe.

REDSKIN/RED MAN

It's human nature to describe people by their physical characteristics. "Red Man" came about in early journalism to describe the physical appearance of the Indian people. The description "Redskin" took on almost a degrading connotation . . . (savage Redskins, murdering Redskins, etc.) (See also **SPORTS TEAMS**.)

"RUNNING AROUND LIKE A BUNCH OF WILD INDIANS"

Degrading! The implication is that Indians are wild . . . . and to say this phrase to a child is only to reinforce the old attitudes. (For the word "Indian," substitute the name of any other race of people. You can see why this is an objectionable phrase.)

SCALPING

This is one of the most talked-about subjects among young children. This myth was promoted by Hollywood to the extent that multitudes of young children became afraid of Indians. It brings us to attempt to answer a basic question, "Who's the Savage?"

At the onset of the European colonization, it soon became evident that the Indians were a barrier to development. The attitude prevailed that the native people, since they were neither European nor Christian, had no right to the land. Consequently, the only way to gain access to the millions of acres of "undeveloped" land was to rid the areas of the Indian inhabitants. We all like to think of our Founding Fathers as honest and moral, however, the time has passed for glossing over the truth.

The Dutch in New Amsterdam were the first to offer a bounty for killing an Indian. The head was to be brought back to give proof of the deed, but this constituted a "storage" problem early on. Soon, a new system came about: only the nose of the Indian was required as proof. But soon this, too, presented a problem since the nose of an Indian and the nose of a European looked similar after detachment. Many unscrupulous Frontiersmen killed their own race in order to obtain the bounty money. By 1675, only the "head skin" was required as proof that the Indians were killed.

During the wars of the Plains, the Cavalry systematically scalped Indian people, as well as mutilated the bodies beyond recognition. Among Indian people, it soon became a matter of copying the enemy. Indians did scalp people, but it began on the Frontier as a way of insulting the enemy. Hollywood saw this fact as a wonderful way to portray savagery except it was the Indian who was shown as the originator of this practice. (See **"TORTURE"**.)

SIGN LANGUAGE

If you would believe the movies, ALL Indians used sign language. Of course, there were some common signals that tribes of differing languages used, but none was "universal". The sign language that we see most often is derived from the Kiowa and neighboring tribes of the Plains.

SIT LIKE AN INDIAN

ALL people all over the world sit cross-legged at times. Because the Indian people did not use chairs, as we know them, the fashion was to sit at ground level in a comfortable position, with the legs crossed. In the images we see in the movies, this was an "Indian-style" since the non-Indians in the movies usually sat in chairs.

SMOKE SIGNALS

A true invention of Hollywood is the concept of smoke signals. They would have you believe that the signals actually spelled out words or the alphabet. Cartoons are famous for this belief. The real smoke signal was merely that . . . a signal to let someone know of an event such as direction of travel of a herd of game; the approach of travelers or an enemy; or events within a village. Each group who used smoke signals knew the meaning of the type of smoke used.

SPORTS TEAMS

Sports are not gentle games. Listen to descriptions on TV about how one team "rolled over," "sacked," "trounced" or "demolished" another. Teams, in order to win, have to have a certain amount of "savagery" to "go in for the kill." Needless to say, sports teams have adopted many names to describe how "savage" the team is: Braves, Warriors, Redmen, Chiefs, Redskins, Indians. This is insulting to Indian people. The argument for naming the teams after Indians is that their courage is admired . . . but it is simply a perpetuation of an age-old stereotype.

The "Tomahawk Chop" by fans dressed in five-and-dime feathers from Japan sets back understanding of cultures to a time when Indians were nothing more than just BAD GUYS in the movies. Would you see teams named for other cultures . . . . .Blacks, Chinese, Mexican . . .or even, White Men . . ? Of course not; so why would it be appropriate to name sports teams after Indians? It is racially degrading. Lately, there are actions being taken. The Portland, Oregon newspaper, **The Oregonian** recently refused to print the Indian names that are associated with sports teams. The paper said:

> "...we will not be a passive participant in perpetuating racial or cultural stereotypes in our community...we have a responsibility (and) standing on the sidelines is not going to bring about change."
>
> **The Oregonian** February 16, 1992

SQUAW

A belief among the early colonists and settlers was that Indian women had loose morals. On the contrary, Indian families were close and unfaithfulness on the part of either mate was often a taboo. Unfortunately, the movies have given us the picture of a libidinous Indian female who could not wait to bed with the first white man to look at her.

The true origin of the word, "squaw" is unclear. The Algonquin have a similar word that refers to a woman's private parts. One of the derivatives of an obscure French word is "squaw," which is interepreted to mean a woman of loose morals. Frontiersmen often called Indian women "squaw" or "Jane" or "Mandy" as an insult since these names were interchangeable with descriptions of prostitutes. It is, to this day, an INSULT to refer to an Indian woman as a "squaw "

THANKSGIVING

The story is very distorted and stereotyped in textbooks. (See the previous publication, **THANKSGIVING, A RESOURCE GUIDE**.)

TIPI

By now, we all know that the Indian people lived in many different types of dwellings. In fact, when the White Man arrived, there were over 700 different and distinct house types in use in America. The movies showed us an Indian culture that used only tipis, (maybe, sometimes an earth lodge) and that was THE "Indian house" for decades. No matter which culture area, the tipi appeared in movies and pictures. (A Hallmark coloring book, **THE FIRST THANKSGIVING**, printed in the late 1980's, showed the Wampanoag Indians of Massachusetts living in tipis!)

TORTURE

"Indian torture" has been the subject of many a conversation. Who can forget the movies that show a burning wagon train and the prairie strewn with mutilated bodies of pioneers? It made an impression on everyone, especially children, who still believe it as fact.

Nowhere in a movie does it tell of the atrocities performed by the early pioneers and the soldiers. Mutilations and torture of Indians took on almost a circus-like atmosphere in the early West. Much bragging was done about how a body part could be used. As late as the 1960's, some museums still displayed "trophies" such as purses made of Indian women's breast skin and necklaces strung with toes and fingers.

...UM...

The Lone Ranger and Tonto perpetuated many Indian stereotypes in their movies and radio shows. (By the way, Tonto is not an Indian word, but it does mean "fool" in Spanish). One of the worst and often-copied mannerisms was the use of "UM" after words . . . "sit-um," "ride-um," "look-um" . . . . It was done in the movies to make the Faithful Indian Companion seem a little dumb and uneducated and unable to grasp the particulars of the English language. No one whose first language is an Indian language, puts UM after words. (And while we're on the subject, there is no known meaning for the gibberish, "Kemo Sabe.") (See also: **LOW VOICE.**)

WAMPUM

No, the word does not mean, "money." It is an Algonquin word meaning, "strings of white beads (or shells)." Belts are made of cut pieces of quahog clam shells. The Algonquin and Iroquois of the Northeast used belts of Wampum for trade and ceremonies as well as decoration. Some Wampum belts are sacred and used only during ceremonies. The oldest wampum belt is the "Hiawatha Wampum Belt" representing the union of the Iroquois formed over 600 years ago. (See **HIAWATHA.**)

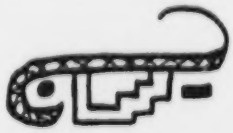
WAR BONNET

Hollywood got a lot of mileage out of the actors wearing war bonnets. It was the "Indian" thing to do. No matter which tribe was the subject of the movie, the "Chief" had a war bonnet and in many movies, ALL the Indian men did too. Again, the movies promoted a stereotype that is carried on in classrooms and scouting groups worldwide.

Few tribes used the war bonnet as we know it. Primarily, the Plains people used the bonnet, but its use was reserved for leaders, not everyone. Other tribes across America used feather headdresses in many forms, but these were vastly different from the flowing eagle-feather bonnets we see in the movies.

WARLIKE

This is a favorite textbook word to describe Indian tribes. When a tribe fought against the settlers or Cavalry, they were called "warlike." The connotation is that a certain tribe was just plain mean and waged war for the sake of war. No mention is given that the tribes were fighting to defend their land and way of life.

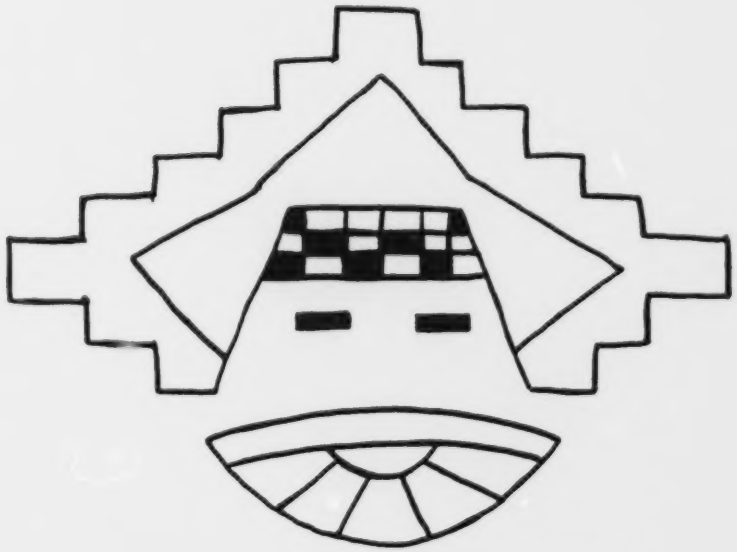


WAR PAINT

Indians painted their faces and bodies for a variety of reasons. Some incorporated tattooes into the design and color. The painting was not a random, last-minute splash of color before waging war. Many designs and colors were personal property of an individual or family. The right to use the designs and colors were often inherited or bestowed for a deed. Warrior societies used certain colors for strength and power and after the coming of the horse, the animals were also painted with designs and colors to give them strength.

WAR WHOOP (War Cry)

Among Indian cultures, a loud cry was common for a variety of reasons: joy, sorrow, elation, play. This cry took various forms in pitch and intensity. Even today, this cry is heard at Indian gatherings. Hollywood gave us a visual interpretation of the war whoop that probably will remain in our minds forever. The actors who played the Indians were of other races, made up to appear the part. Most could not make a war whoop, so at some point in time, directors decided that slapping the lips would give a good imitation of Indians. From that time forward, the lip-slap and whoop became "Indian," to be imitated by generations to come.



THE MYTH OF TEXTBOOKS

> "North of Mexico, most of the people lived in wandering tribes and led a simple life. North American Indians were mainly hunters and gatherers of wild food. An exceptional few -- in Arizona and New Mexico -- settled in one place and became farmers."
>
> **A History of the United States**
> Ginn, 1981 (current High School textbook, Washington state)

What a sad commentary on the situation of textbook accuracy today. Not only is this a prime example of the absurdity that still exists in textbooks, it is an echo of nearly all books in school use. Despite protests of both Indian and non-Indian alike, textbooks still remain a primary reinforcement of stereotypes. Each year, textbooks are re-issued, re-published and "updated." but little is ever done to correct the many stereotypical and often racist remarks set forth in texts.

If you were to look in the index of any history textbook, the listing under "Indian" is extensive but at closer inspection, these listings merely designate a page on which the word appears. Few books contain chapters or even several pages about American Indians. Far fewer designate the FRONT chapters to the original people. History books are organized to show European beginnings with a paragraph or two set aside for THE LAND BRIDGE THEORY and "DISCOVERY" by Columbus.

Primary textbooks (and many on the secondary level) tend to generalize Indian culture to the extent that it closely resembles the Pan-Indian approach of the old movies. These books divide the Indian culture into a few "groups" such as "Pacific Northwest," "Plains," "Southwest" and the favorite, the "Woodlands." Although these are distinct geographical areas, many very diverse peoples lived in each area before the coming of the White Man. This glossing-over of cultures leads children to believe there were only a few "kinds" of Indians.

"Simple" and "primitive" seem to be favorite words in textbooks when referring to Indian culture. It makes us believe that the Indian way of life was a step above the cave men; that survival was a game of chance, not intelligence; and that Indian people had no concept of technology. Contributions of the Indian people were many but there is little acknowledgement of the things that came before as a result of Indian knowledge.

It's true that there are not enough hours in a class day, nor weeks in each month to show a truly comprehensive view of American history. But, the argument remains that the culture, knowledge and contributions of American Indians to today's society are overlooked. Without the basic foundation of life that existed before European invasion, America would be a much different place. Too little is said about how that foundation came about and in textbooks, it is often relegated to a few paragraphs about "quaint" customs.

Open any U.S. History text and within the first few chapters, there will most likely be a timeline and explanation of how America's "First Inhabitants" arrived. These two things serve as an introduction to American history, but it is nearly always promoted by two means:

Timeline:

How many of these really start with the real story of ancient America? Most texts show 1492 as the beginning of American history. What about the pre-Columbus time? Recent scientific evidence (Carbon-14 dating) has shown American Indian occupation for over 60,000 years. Surely, this deserves a space on the timeline.

The Land Bridge Theory:

This is the most revered of all discussions in history texts. Most proponents of the Land Bridge Theory imply that it is THE only way America was first inhabited. The descriptions (and accompaning drawings) usually show a rather Neanderthal-type of human struggling to gap the land bridge from Asia. Always omitted is the belief of the Indian people. Most tribes believe that they originated in their homeland, not in some foreign continent. Nowhere in the ancient oral literature are there stories of treks across a "land bridge." A THEORY is just that . . . a possibility. Texts should not discount the Indian belief in origin, for to do so is to negate a belief in ancient religion and philisophy.

We could go on an on about inaccuracies in textbooks. Some are glaring examples and others are subtle. In order to provide any child with the truth about cultures change must take place.

-Be aware of stereotypes and explain the difference between real and invented text.

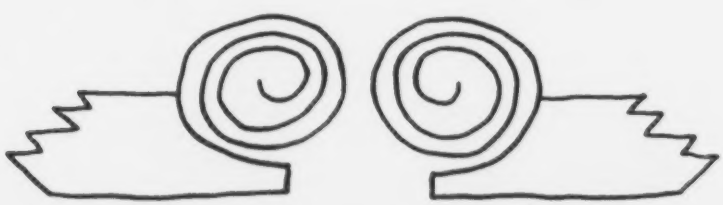
-Use additional American Indian curriculum. Bookstores abound with recently-published material. In addition, local Indian programs may be able to provide resource lists.

-Use American Indian resource speakers in your classroom.

-Your state may have an Indian curriculum review committee that has published textbook recommendations. (see examples of Oregon reviews following this text)

-Let yourself be heard if you encounter textbooks that contain stereotypes. Silence will not promote change.

> "We Indians believe everyone has a right to his own opinion. A person has a right to be wrong. But a textbook has no right to be wrong, or to lie, hide the truth, or falsify history, or insult and malign a whole race of people. That is what these textbooks do. At best, these books are extremely superficial in their treatment of the American Indian, oversimplifying and generalizing the explanation of our culture and history, to the extent where the physical outlines of the Indian as a human being are lost. Misinformation, misinterpretation and mis conception all are found in most of the textbooks. A true picture of the American Indian is entirely lacking."
>
> (**Textbooks and the American Indian**, Indian Historian Press, 1970)



MEMORIAL AND RECOMMENDATIONS OF THE GRAND COUNCIL FIRE OF AMERICAN INDIANS PRESENTED TO THE HON. WILLIAM HALE THOMPSON, MAYOR OF CHICAGO, DECEMBER 1, 1927

TO THE MAYOR OF CHICAGO:

You tell all white men "America First." We believe in that. We are the only one, truly, that are 100 percent. We therefore ask you while you are teaching school children about America First, teach them truth about the First Americans.

We do not know if school histories are pro-British, but we do know that they are unjust to the life of our people, the American Indian. They call all white victories, battles, and all Indian victories, massacres. The battle with Custer has been taught to school children as a fearful massacre on our part. We ask that this, as well as other incidents, be told fairly. If the Custer battle was a massacre, what was Wounded Knee?

History books teach that Indians were murderers...is it murder to fight in self-defense? Indians killed white men because white men took their lands, ruined their hunting grounds, burned their forests and destroyed their buffalo. White men penned our people on reservations, then took away the reservations. White men who rise to protect their property are called patriots . . . Indians who do the same are callled murderers.

White men call Indians treacherous . . . but no mention is made of broken treaties on the part of the white men. White men say that Indians were always fighting. It was only our lack of skill in white man's warfare that led to our defeat. An Indian mother prayed that her boy be a great medicine man rather than a great warrior. It is true that we had our own small battles, but in the main we were peace-loving and home-loving.

White men called Indians theives . . . and yet we lived in the frail skin lodges and needed no locks or iron bars. White men call Indians savages. What is civilization? Its marks are a noble religion and philosophy, original arts, stirring music, rich history and legend. We had these. Then we were not savages, but a civilized race.

We made blankets that were beautiful that the white men with all his machinery has never been able to duplicate. We made baskets that were beautiful. We wove in beads and colored quills, designs that were not just decorative motifs, but were the outward expression of our very thoughts. We made pottery . . . pottery that was useful and beautiful as well. Why not make school children acquainted with the beautiful handicrafts in which we were skilled? Put in every school Indian blankets, baskets, pottery.

We sang songs that carried in their melodies all the sounds of nature . . . the running of waters, the sighing of winds and the calls of the animals. Teach these to your children that they may come to love nature as we love it.

We had our statesmen . . . and their oratory has never been equalled. Teach the children some of the speeches of our people, remarkable for their brilliant oratory.

We played games . . . games that brought good health and sound bodies. Why not put these in your schools? We told stories. Why not teach school children more of the wholesome proverbs and legends of our people? Tell them how we loved all that was beautiful. That we killed game only for food, not for fun. Indians think white men who kill for fun are murderers.

Tell your children of the friendly acts of Indians to the white people who first settled here. Tell them of our leaders and heroes and their deeds. Put in your history books the Indian's part in the World War. Tell how the Indian fought for a country of which he was not a citizen, for a flag to which he had no claim, and for a people that have treated him unjustly.

The Indians has long been hurt by these unfair books. We ask only that our story be told in fairness. We do not ask you to overlook what we did, but we do ask you to understand it. A true program of America First will give a generous place to the culture and history of the American Indian.

EXAMPLES OF TEXTBOOK REVIEWS

The following are excerpts from reviews done in the past by Indian people. The readers were sensitive to the view of American Indians portrayed by textbooks. Strong points as well as weaknesses were listed.

The aim of the reviews has been to make teachers aware of the many unchanged years of stereotyping and misinformation included in texts. With this awareness, teachers can make a difference in the presentation of materials.

OREGON
INDIAN EDUCATION ASSOCIATION

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OIEA Textbook Committee
9140 Cape Arago Highway, Coos Bay 97420-9645

October 30, 1990

Barbara Wood, Administrative Specialist
State Textbook Commission
700 Pringle Parkway, SE
Salem, Oregon 97310-0290

Dear Barbara,

Thank you again for making it possible for the Oregon Indian Education Association's Textbook Committee to review submitted Social Studies texts for 1991-1997. This is the third Social Studies textbook review that we have been a part of since we began our committee in 1978. Over those years we have been able to see that publishers as a group have made efforts to improve their texts.

Because of limited time we were not able to review all submitted Social Studies texts, although we did review a representative number of them. Of the five sets of Social Studies texts for grades 3-6,we reviewed three. Of the thirteen U.S. History texts for grades 6-8,we reviewed eight. Of the eleven U.S. History texts for grades 9-12,we reviewed four. We also reviewed several of the other categories within the Social Studies subject area. Attached are our reviews.

As we have provided earlier, our reviews include both the strengths and weaknesses identified from the texts. We have attempted to pinpoint each example in order to help the publisher/author/Commission identify those strengths or weaknesses; in this way we hope that future texts can be strengthened and/or improved even more. Other texts need major revisions or rewrites.

Thanks again, Barbara, for making it possible once again to review these proposed textbooks.

Sincerely,

Jim Thornton, Acting Chair
OIEA Textbook Review Committee

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P.O. Box 2066, Salem, Oregon 97308-2066

Category 15. SOCIAL STUDIES--Grades 3-6

HBJ--Elem. Bacon, HBJ SOCIAL STUDIES SERIES: 3-6, c 1991

Grade 5: The United States--Its History and Neighbors

STRENGHTS: Quotes of Chiefs: Chief Joseph, Chief Seattle - spoke with wisdom, and the words spoken show great strength and compassion. Exploring Your States History (p. 135) - this will motivate children to search for more information on local Federally Recognized Indian Tribes.

WEAKNESSES: Indian Of The Northwest (p. 121) - not enough information; need to expand more. Spruce roots were used for clothing and basket making. Indians gathered berries, nuts. Making baskets and canoes should hardly be considered as "leisure time". George Custer: Listed as General, incorrectly.

COMMENT: Under the acknowlegements of various consultants used, could we have a classroom consultant from Oregon?

REVIEWER: Carolyn Slyter, Confederated Tribes of the Coos, Lower Umpqua, Siuslaw

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D.C. HEATH Ver Steeg et al, HEATH SOCIAL STUDIES: 3-6, c 1991 (tentative)

Grade 6: Exploring Our World, Past and Present

WEAKNESSES: P. 560-565, Chapter 25 - Types of Leadership should be included in all of the five major culture areas.

REVIEWER: Carolyn Slyter, Confederated Tribes of the Coos, Lower Umpqua, Siuslaw

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MACMILLAN/ McGRAW-HILL Beyer, et al, THE WORLD AROUND US SERIES: 3-6, c 1991

Grade 3: Communities Near and Far

STRENGTHS: Good explanation of culture (p. 60) and how different cultures lived (pp.62-63).

WEAKNESSES: Indian Culture map (p. 61). Oregon only lists Tillamook Tribe. Needs explanation of Tribal Government. How do Indians today live and state there are Indians today!

Grade 4: Regions Near and Far

STRENGTHS: 5 segments of the U.S. are discussed; good blend of past/present.

WEAKNESSES: Paragraph on ancestors (p. 58). Indians came from Asia (p.58) - This is a theory. No mention of Indians in Washington or Oregon! Reading/writing activities should include an Indian writing activity.

Grade 5: United States and Its Neighbors

STRENGTHS: Division of U.S. into 5 regions with historical information presented for each. Point and Counterpoint gives both sides of issues.

WEAKNESSES: Map (p.96),Show Oregon Coast Indians. Oversimplified "Northwest" - Totems not in Oregon. Tell the story of Indians today as on p. 524 - The Black Movement and p. 557 - Canadian Indians

REVIEWER: Joanne Thomas, Coquille Indian Tribe

Category 18. WORLD HISTORY--Grades 6-8

D.C. HEATH — Ver Steeg et al, HEATH SOCIAL STUDIES: c 1991
Exploring Our World, Past and Present

WEAKNESSES: pp. 560-565, Chapter 25 - Types of leadership should be included in all of the five major culture areas.

REVIEWER: Carolyn Slyter, Confederated Tribes of the Coos, Lower Umpqua & Siuslaw

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Category 20. U.S. HISTORY--Grades 6-8

GLENCOE/ McGraw-Hill — LaRaus, Sobel, & Morris, CHALLENGE OF FREEDOM, c 1990

STRENGTHS: Reference library contains multicultural references. Acknowledges existing advanced societies in the Americas prior to European colonization (p. 17). Clear illustrations of complex documents/structures (pp. 126-128). Cites first Black congressman (p. 324). Coverage of the Dawes Act.

WEAKNESSES: Altogether too benign on the issue of slavery. Students given much more info on slaveholder's view/rationale than slaves (pp. 207-212). Chapter on slavery just awful. Ignores critical issues of human rights, cruelty, and the immoral stress on our national history. Reference bibliography - Fritz book - The Double Life of Pocahontas - reinforces "Indian Princess" stereotype. Acknowledges Indians (good Indians) as those who helped whites. Walter's The Matchlock Gun - Fictional account of boy protecting mother & sisters from Indians. No balance of perspectives (ie., those whose lands were taken or entire Tribes wiped out). Bering Strait Theory presented as fact (pp. 17-18). Very conservative estimate of the number of people in the U.S. before exploration (p.24). Glaringly inaccurate information about Tribes (Plains, p. 26). Very value-laden statements in chapter, Columbus still "discovering America" (p. 37). Biased and inaccurate statements regarding the missions, role and treatment of Indian peoples (p. 46). Glosses over effects of colonization on indigenous people. Only a European perspective provided. Completely ignores the real history of the Colonies. Provides a token acknowledgement of the resulting genocide (p. 58). American Indians not mentioned again until the French-Indian War (p. 68). No information about existing tribal governments. Indians are only characterized as friendly or unfriendly - no explanation or balance of perspectives (pp. 76-78). Stereotypes - "copper-colored skin" (p. 78). 4 pages devoted to exotic story of lost Tribe of Roanokes. "Indian princess"Sacajawea (p. 160).

REVIEWER: Twila Souers, Rosebud Sioux

GLENCOE/ McGRAW-HILL — Jackson & Perrone, TWO CENTURIES OF PROGRESS, c 1991

STRENGTHS: Colored illustrations.

WEAKNESSES: States as fact that came from Asia across Bering Land Bridge (p. 2) Impersonal reference to cultures and societies and not Indian people (pp.6-17), this impersonalizes the human people as a concept only and not human. Poor impersonal drawing of Iroquois types (p. 14). Little Indian inclusion in balance of book, including Plains expansion and contemporary participation. NOT RECOMMENDED.

REVIEWER: Jim Thornton, Cheyenne

GLOBE Schwartz & O'Connor, EXPLORING AMERICAN HISTORY, c 1991

STRENGTHS: Excellent on personalizing Indian removal (p. 346). Good to include other theories of Indian arrival in the Americas in addition to the Bering Strait theory, but should also include the Indian theory (with scientific backing) that Indians originally from the Americas (pp. 6-9). Good to suggest that after major battles lost that we as Indians still survive and prosper today (p. 349). Good brief update on more contemporary involvement (pp. 629-631).

WEAKNESSES: Should substitute "Native American" with American Indian since prior term confuses many students. Need more inclusion of Indians throughout text, although good. Talks from non-Indian view of Indians (p. 18) and discusses the "discovery" of the Mayans by a non-Indian instead of recognizing it as an important culture. Cultural bias makes the point that Native peoples went from Asia to South America, but only Europeans (p. 42)are considered "explorers." Extremely glorified and one-sided description of Columbus and his "discoveries". Leaves out the text where he describes how easily the Arawaks could be made into slaves. Ignores or glosses over the effects of "conquest" on the people being conquered (pp. 48-51). More about "discovering" a "brand new world" with little or nothing about the effects upon the existing societies and their members. Glorifies the indenous people who help the Europeans (ie., Dona Marina, p. 65). Conversion to Christianity - a tool to subdue, conquer, control indigenous people (p. 73).

COMMENTS: General opinion - head and shoulders above most texts. Well organized, current and reasonably balanced in terms of perspectives. Could be an exemplary text with a little more careful attention to datail and perspectives.

REVIEWERS: Twila Souers, Rosebud Sioux and Jim Thornton, Cheyenne

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HOLT Garraty, THE STORY OF AMERICA: BEGINNINGS TO 1914, c 1991

STRENGTHS: Shows a romantic painting of Indians and William Penn and caption asks if it is accurate (p. 67). Good to have students recognize how events pictured were not as actually occurred. Good info on Tecumseh, but tends to dwell on his brother who "had been a heavy drinker and troublesome as a young man"(pp.297-299). Good coverage of removal and Trail of Tears (pp. 394-400).

WEAKNESSES: In discussing Westward movement the Indians are merely in the way, no discussion of Indian viewpoint - and how they suffered on the trail (pp. 412-417). No talk of differences between white view "conquering . . . from the trees and rocks and wild beasts" and Indian use of the Land. Bering Land Bridge theory presented as fact (p. 2) 30,000 years ago with no mention that only a theory and Indians believe we've always been here (although some may have come later). Called "Asiatic wanderers" who did things by "accident" (like migrated!). Does not humanize the people who "spread", "advanced" and"multiplied" (p. 4). Shows artifacts without people until painting (pp. 11 & 13) and early photo portraits (pp. 12-13). Mentions modern Indians as non-humanized "living descendents" (p. 9). Makes bias and judgemental statement that Indians did not have things until saved (?) by European technology (p. 4). The first mention of Indians at English colonies is in connection with them as subjects of watercolor paintings,as well as plants and animals - not as human. Bias remark states "much of the (Plains Indian) culture was a direct result of the Indians' adopting such elements of the European civilization as horses, guns, and metal tools" is a European centralist view. Little contemporary Indian information.

REVIEWER: Jim Thornton, Cheyenne

HOUGHTON MIFFLIN (Elementary Div.) Armento et al, A MORE PERFECT UNION, c 1991

STRENGTHS: Good discussion on tribal differences so that students don't stereotype all Indians as one (p. 27). American Indian legend of The Seven Devils Mountains (pp. 24-25). Good overview with forced relocation and the Trail of Tears (pp. 201-207). Indian Lands Lost is good summary with indication of hope and pride intact (pp. 422-426).

WEAKNESSES: Incorrectly generalizes that "Plains Indians" (Tribes?) "lived in villages along the Missouri River and its tributaries" before arrival of horses - actually Sioux and Cheyenne originally lived in the eastern U.S. before moving west (p. 26). Land bridge theory presented as fact - although very briefly since good that starts the text with the Land itself.

COMMENT: Excellent text overall. Brief, high interest, to the point, excellent graphics, good balance for all.

REVIEWER: Jim Thornton, Cheyenne

HOUGHTON MIFFLIN (Secondary Div.) Jacobs & Wilder, AMERICA'S STORY, c 1990

STRENGTHS: Mention of some benefits to modern life by Indians (p. 10).

WEAKNESSES: Only section on Indians (pp. 1-10) with little inclusion throughout rest of the text. Land Bridge Theory presented as fact (p. 3). Only one section discusses Indians by culture area (pp. 6-8). Uses "Native American" when best to use "American Indian" to end student confusion.

COMMENT: Strange that this text is so weak when compared with the above one from the same publisher.

REVIEWER: Jim Thornton, Cheyenne

PRENTICE-HALL Davidson & Batchelor, THE AMERICAN NATION, c 1991

STRENGTHS: Brief discription of Indians by culture areas (pp. 32-41).

WEAKNESSES: Land Bridge Theory presented as fact (p. 6).

COMMENTS: Text is OK but not more than that for maintaining student interest. Some Indian history included throughout, but not outstanding in quality.

REVIEWER: Jim Thornton, Cheyenne

PRENTICE-HALL VerSteeg, AMERICAN SPIRIT, c 1990

STRENGTHS: Discussion of Hohokan, Anasazi, Adena and Hopewell cultures that flourished before coming of non-Indians (pp. 42-60) so less European bias in reporting. Good index lists every Tribe mentioned within the text. Good incorporation of Indian people throughout the text.

WEAKNESSES: Land Bridge Theory presented as fact (pp. 33, 43 & 45). Use of "Native American."

REVIEWER: Jim Thornton, Cheyenne

Category 21. U.S. HISTORY--Grades 9-12

HOLT Conlin, OUR LAND, OUR TIME, c 1991

STRENGTHS: Unit 6 - Good unit on Indian issues. Native Americans today - too short (p. 871).

WEAKNESSES: Many cultures (p. 4); really! "Because they spread out so thinly, the Indians gradually developed different languages."

REVIEWER: Joanne Thomas, Coquille Indian Tribe

McDOUGAL, LITTELL Jordan et al, THE AMERICANS, c 1991

STRENGTHS: Linking Past to Present in most sections (ex: p.88). Telescoping the Times (p. 97).

WEAKNESSES: Only brief mention of termination and relocation. No mention of Federal restoration, etc.

REVIEWER: Joanne Thomas, Coquille Indian Tribe

PRENTICE-HALL Boorstin & Kelley, A HISTORY OF THE UNITED STATES, c 1990

STRENGTHS: None noted.

WEAKNESSES: Too generalized (p. 8): "North of Mexico most of the people lived in wandering tribes and led a simple life." "The most advanced Indians of North America lived in the Southwest." "...they (Indians) obeyed their treaties," (p. 163). No section on Indians - 1 or 2 scattered pages at a time.

COMMENTS: Not approved.

REVIEWER: Joanne Thomas, Coquille Indian Tribe

PRENTICE-HALL Davidson & Lytle, A HISTORY OF THE REPUBLIC, Volume 2: The United States from 1865, c 1990

COMMENT: OK

REVIEWER: Carolyn Slyter, Confederated Tribes of the Coos, Lower Umpqua & Siuslaw

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Category 22. GOVERNMENT--Grades 9-12

HOLT Budziszewski, WE THE PEOPLE, 1989

COMMENT: OK

REVIEWER: Carolyn Slyter, Confederated Tribes of the Coos, Lower Umpqua & Siuslaw

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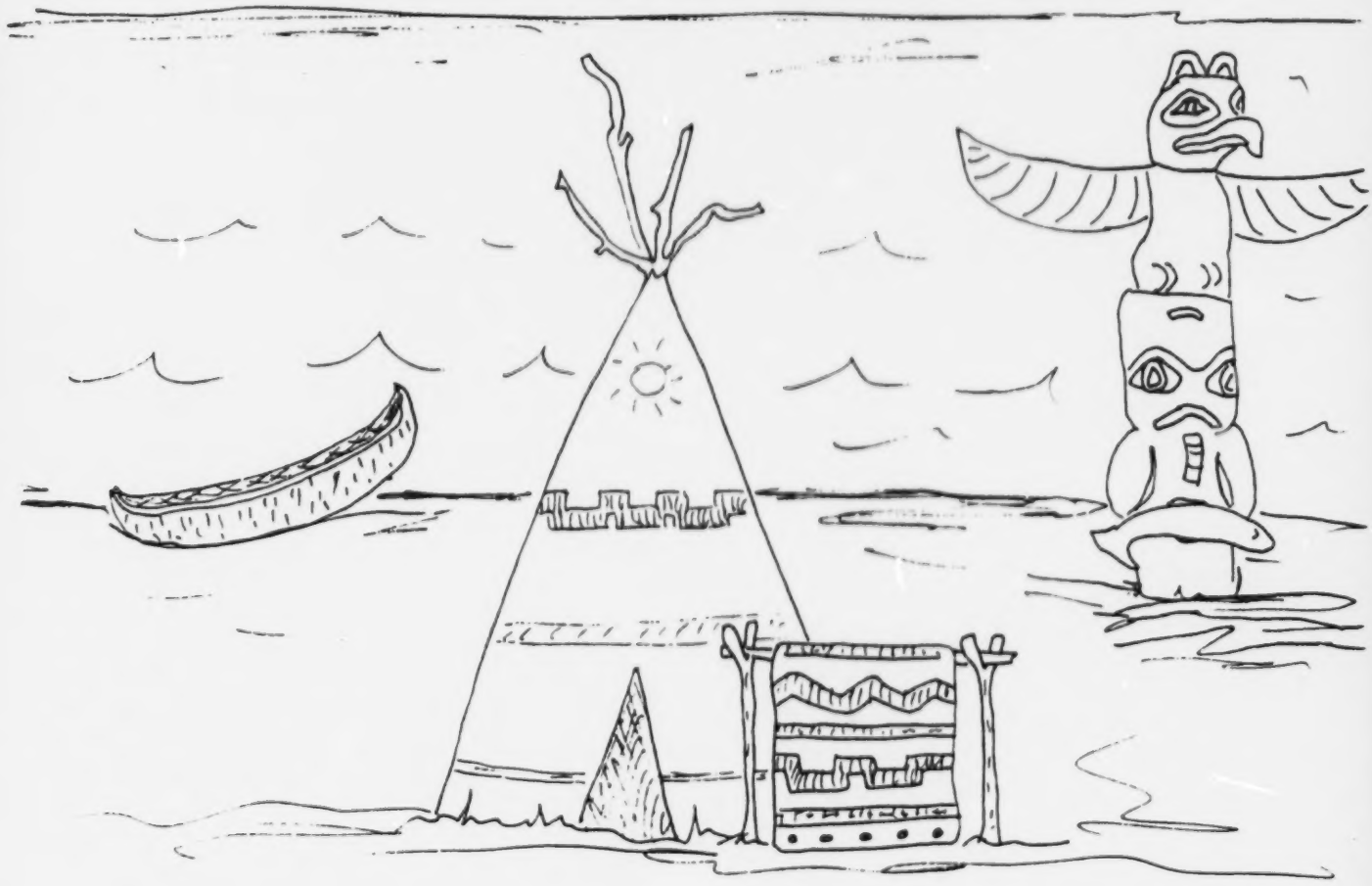
PRENTICE-HALL McClenaghan, MAGRUDER"S AMERICAN GOVERNMENT, c 1990

COMMENT: OK, basic concepts of government is expressed well.

REVIEWER: Carolyn Slyter, Confederated Tribes of the Coos, Lower Umpqua & Siuslaw

AN INDIAN VILLAGE ...?

WHAT'S WRONG HERE?



THESE IDEAS WERE TAKEN FROM A COLORING BOOK! MIXING INDIAN CULTURES IS TYPICAL OF MANY CHILDRENS' BOOKS. (AND ADULT BOOKS, AS WELL)

BIRCHBARK CANOE - GREAT LAKES

TOTEM POLE - PACIFIC NORTHWEST

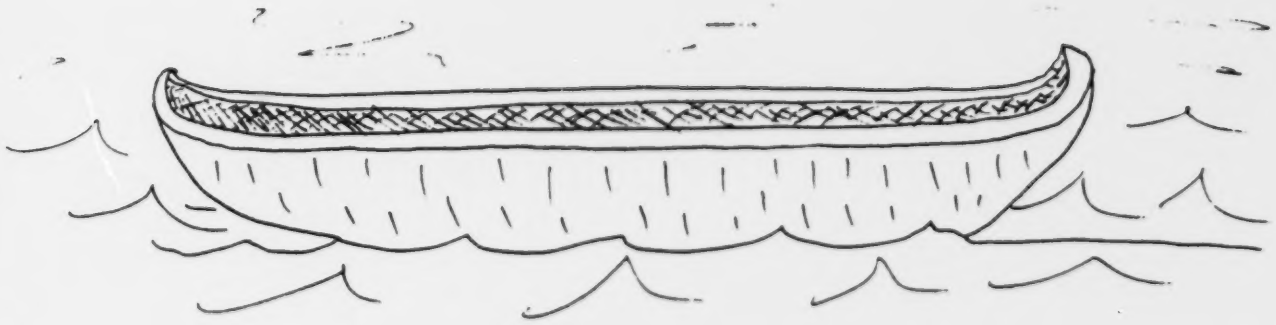
TIPI - PLAINS

WOVEN RUG - SOUTH WEST

SETTING - OCEAN

TWO OF THE WORST EXAMPLES OF ILLUSTRATIONS THAT PROMOTE STEREOTYPES...

TIPIS WITH FOUR (OR LESS) CROOKED POLES. RANDOM DESIGNS THAT ARE MORE 'SOUTH WEST' THAN PLAINS.
(SEE "TIPI" IN THE TEXT)



BIRCH BARK CANOES USED BY ANY INDIAN GROUP. MANY ILLUSTRATIONS OF PILGRIMS AND INDIANS SHOW BIRCH BARK CANOES IN USE. (THE MASSACHUTTES WAMPANOAG TRIBE USED PRIMARILY DUG OUTS)
(SEE "CANOES" IN THE TEXT)

SOME EXAMPLES OF "CUTE-SY" STEREOTYPES THAT ARE OFFENSIVE. DRESSING UP THINGS AS "INDIAN" IS POINTLESS AND SERVES ONLY TO MAKE THE CULTURE LOOK RIDICULOUS!

THIS WAS TITLED "CHIEF THUNDERCLOUD."
(FROM A 1ST GRADE READING BOOK)

"BRAVE PUPPY"
(COWBOY & INDIAN COLORING BOOK)

A NEWSPAPER AD HAD A BIRD DRESSED UP LIKE AN INDIAN. IT SAID, "HEAD BIG CHEEP SAVINGS..."

AN "INDIAN" MUSHROOM! WHY?

(FROM A SCHOOL BULLETIN BOARD)

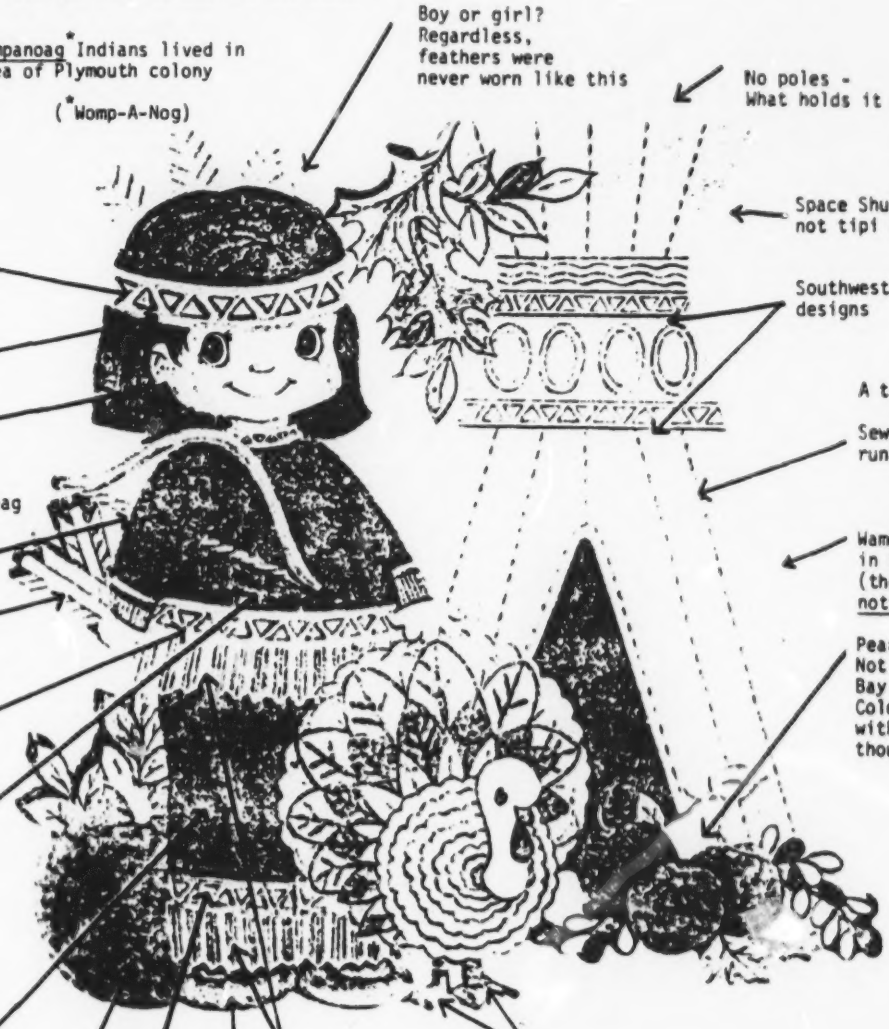
DON'T BELIEVE WHAT YOU SEE . . . or WHY INDIANS ARE STEREOTYPED -

(Courtesy: Your Grocer's display, who kindly provided the example)

We all know who the Pilgrims were -
who were the Indians who met the boat?

The Wampanoag* Indians lived in the area of Plymouth colony

(*Womp-A-Nog)


Boy or girl? Regardless, feathers were never worn like this
No poles - What holds it up?
Space Shuttle shape - not tipi shape
Headband not worn except for ceremonial purposes
Southwest designs
Southwest design
A tipi?
Dutch-Boy haircut
Sewn with a running stitch?
Anyway . . .
Not worn by Wampanoag
Wampanoag people lived in houses of bark (the wigwam) not tipis
Bow strings were never twined
Feathers were never colored for arrows
Pears? Not native - Not in Massachuttes Bay Colony, Plymouth Colony or any point within several thousand miles
More Southwest designs
Wampanoag did not wear pull-over shirts
If this is supposed to be a female, pants are culturally unacceptable
Southwest design again
Fringe not common among Wampanoag
These guys must really need help; not just with Indian subjects; the turkey has duck feet!

NO WONDER KIDS GET THE WRONG IMPRESSION!

Pumpkins are for Halloween. The Wampanoags grew pumpkin but it was almost immediately dried when harvested and cut into cubes or strips for later use. Historians doubt that pumpkins in their whole form were eaten during the "First Thanksgiving". By the way - squash was also dried - and there were no sweet potatoes!

People of the East Coast did not wear puckered-type moccasins, but rather, a continuous sole and top

Pilgrims feared the native turkey and believed it carried Plague germs. The only reference to a type of bird eaten on the "First Thanksgiving" was a 'fowl'. . . probably a grouse or even a duck.

(By the way, turkeys were not domesticated by the East Coast Indian people)

Compiled by -
Esther Stutzman